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S E R M O N

Preached before the

K I N G

O N

The 30th of January, 168⁴/₅.

Being the

F A S T for the Martyrdom of
King *CHARLES* the First
of Blessed Memory.By *FRANCIS* Lord Bishop of *Ely*,
and Almoner to His MAJESTY.

Published by His Majesties Special Command.

L O N D O N,

Printed for *Robert Clavel* at the *Peacock* at the West-end
of *St. Pauls Church-yard*. 1685.

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THE KING

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The 30th of January, 1687

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King CHARLES the First
of Blessed Memory

By R. ANGLIUS Lord Bishop of Ely
and Minister to the MAJESTY

Printed by J. Sturges Printer to the University

LONDON
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of St. Pauls Church-yard. 1687

ACTS V. 28. later part.

*— And intend to bring this Man's
Blood upon us.*

TO direct and determine our
Choice what parts of the Ho-
ly Writ are fittest to be dwelt
upon by us in our *Pulpits*, by
you in your *Closets* on this Day (the Anni-
versary Memorial of a most horrid Murder;
but also of a most glorious Martyrdom)
Whose Judgment is so fit to be followed,
as His, whom we do now Commemorate,
the Blessed and Royal Martyr, escap't from
his Murderers, and out of the reach of
those hands that were deeply dy'd in his
Blood? When his Soul was almost upon
the Wing, ready to take it's flight, and
the Angels stood waiting to conduct it

to the Place of Blifs, whither Christ was gone before; Then He did with strong Consolation reflect, and with intense Devotion did He meditate on the Story of the *Passion*, as the *Lesson* appointed of old by the Church for this day of the Month, but then the most Seasonable, and now the most proper *Lesson* for this *His Day*.

The Words I have chosen are in the Continuation of that Story, relating the Consequences of the *Passion*, the heavy Consequences that were like to fall upon the *Betrayers and Murderers of that Just One*, Titles which St. Stephen, the next Martyr after Him, gave Them and Him. Yet I do not intend to draw any studied Parallels between the *Passion* of our Lord, the Lord from Heaven, and the Sufferings of an *Earthly Prince*, though as Sovereign a Prince, and as Sacred as any of those whom the Holy Ghost has call'd the *Christ's*, or *Anointed of God*: For, although the Royal Prophet has said to all other Kings, *Ye are Gods*, yet our Solemn Mourning at this time is enough to put us in mind of what he subjoyns immediately, but ye shall dye like men; of which
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this bloody Day gave the most fatal Instance, and the most amazing one that was ever given. But infinitely more astonishing was the fall of him whom the Prophet Daniel styles *Messiah the Prince*, though he lov'd to style himself *the Son of Man*; yet in all his Life and Death there was so much of a God, that we may ask concerning that *King of Kings*, such a Question as himself asks concerning the *Kingdom of God*, by *what Comparison shall we compare him?* Most Parallels are hard and stiff, and come up lamely, but in this case they would look too bold and swelling: They would offend the tender Piety of that most Christian King, if he in Heaven could hear them: *as is also known*, as St. Gregory Nazianzen speaks, where he speaks in his Rhetorical way, to the Soul of the dead Emperor, *If in those Regions of Bliss he knew what was doing here below.* Therefore I shall not strain the Circumstances of one Tragic story to make it resemble the other; yet safely I may say in General, our *most devout Prince* made it his Prayer, made it the Labor of his Life, as the Apostle had done, *That he might know*

know Christ, and the Fellowship of his Sufferings, being made conformable to his Death: And this Prayer of his was so favourably heard, that he might have said with an humble Confidence after that same blessed Apostle St. Paul (who also was beheaded for the Testimony of Jesus) I fill up that which is behind of the Afflictions of Christ in my Flesh: And again, The Sufferings of Christ abound in me.

To let my self into my own most proper Business and Task at *this time*, I must open the matter of Fact, as it stood in that Conjunction when these words of my Text were spoken, by some of the Chief Leaders among the Jews. They had shed the blood of their God, their King, their *Messias*; yet they would fain have shifted off the *Guilt* from themselves; but still the Apostles thought it their part to put it extremely home upon them. A cursed prevailing Party among the Jews, the *Pharisees* and *Sadducees*, had Conspired, or in plain terms, a Race of abominable *Hypocrites*, had combin'd with a Crew of detestable and damnable *Atheists* (such a Junto, as the like never was before, nor ever since

since has been, except our late *Regicides*) These men had at length gain'd the People from Christ, and gotten them, or enow of them on their side, to be instant with loud Clamors, *Crucifie him, Crucifie him.* When they had done the Deed, then they would have silenc'd the Cry of his Blood against them. They Menac'd, Imprison'd, and Haras'd all those who had the Courage to charge them with the Guilt, though at the same time these Preachers of the Gospel had the Charity to shew them how they might sue out their Pardon. But how ungrateful and unwelcome a thing is *Truth* where it shews ill men to themselves! Though *Pilate* had the hardiness to ask our Lord Christ, *What is Truth?* yet he durst not stay for his Answer.

And now what would not these Miscreants give for an *Act of Oblivion*; that they might forget the thing they had done, and the very *Name* of the Person might be forgotten! *Ye intend*, say they, *to bring this Man's blood upon us*, but it was grievous to them to say the *Blood of Jesus*. That there was such a Man put to
Death,

Death, they must needs acknowledge, that *They* had been the *Accusers*, *They* the *Solicitors*, *They* the *Petitioners* for *Justice* and *Execution* upon him, they could not deny. *Pilate* indeed would gladly have been but *Passive*: But for *Them*, so *Active* were *They*, that no body needed to bring this *Man's Blood* upon them: For, to ease that tame *Wretch*, the *Governor*, who ought to have drawn his *Sword* instead of washing his *Hands*, they had call'd this *Blood* upon themselves, and upon all their *Posterity*, *His Blood be upon us, and upon our Children.*

Their meaning then in my *Text* was this; *You intend to bring this Man's Blood upon us*, as if it were *Innocent Blood*, nay, as if it were the *Blood* of our *Messias*; you would make us *Guilty*, not only of *Homicide*, but of *Regicide*, nay even of *Deicide*, as if we had shed the *Blood* of *God*, whereas He whom ye style your *King* was delivered up as a *Malefactor*, was Try'd as a *Subject*, and *Condemn'd* as a *Traytor* to the *Government*, so that it was no *Murder*, but an *Execution*. But ye have fill'd *Jerusalem* with your *Doctrines*, there was the galling *Point*, that these great *Preachers* regain'd the

the People apace; and then, those proud Demagogues that were lately so very governing, must lose their dear Popularity, and fall from their Empire to be mark't and pointed out for the *Men of Blood*.

The words being thus explain'd, do naturally offer and afford us these Observations. And,

1. First, *How backward are the most bloody Zealots to Confess the guilt of Blood? How forward to acquit themselves from so just a Charge?*

2. *How necessary it is, how absolutely necessary, to lay them open, to shew men of Blood their own guilt?*

3. *Upon whom should we intend to bring the guilt of Blood? Upon none but those that have brought it upon themselves. And Who are those?*

4. Fourthly, *In all this we should mainly intend, that which the Apostles intended, to bring even the most Guilty to true Repentance.*

1. *How backward are the most bloody Zealots to Confess the Guilt of Blood? How forward to acquit themselves from so just a Charge?*

Exactly at this pass are our English Regicides; They kill'd and took possession, as Eliah charges Ahab in the Case of Naboth. Yet

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was their Case worse by far than that between *Ahab* and *Naboth*, a King and one Innocent Subject; for this the *Regicides* did to a great number of their Innocent fellow Subjects; and this they did to a King as Eminent for all manner of Goodness, as *Ahab* was remarkable for Extream Wickedness. Yet if the Prophet *Elijah* should come again (as some are of Opinion he shall come at the end of the World, but if he should come) at this time to deliver his Master's Errand to any of these, he must expect no better Reception than *Ahab* gave Him, *Hast thou found me, O mine Enemy?* for he becomes their *Enemy* that tells them the *Truth*. Yet for all That, *Elijah* like a Prophet from God immediately goes on, *I have found thee*.

How gladly would they part with this odious Business out of their own Memories? And how do they abhor us only for doing our Duty, as the Apostles did here, *Calling their Sins to Remembrance?* They apply to this matter that saying of the Wise-man, *The Repetition of a matter separateth very Friends*. They would be Friends with us, if we could find in our hearts to be their Flatterers. They Complain as if it were

were ill-natur'd, as if it were Uncharitable and Unchristian to mention their *murdering of the King*, as if it were high time the *Act* for observing the *Thirtieth of January* were Repealed, as if it were almost as great a *Grievance* as the *35th of the Queen*:

To shew I do this sort of men no wrong, How very few, if any of those who took upon them to act as the *King's Judges*, would take the Christian shame upon themselves, when they came to suffer, or profess the least regret for what they had acted? Preach Repentance to them! (as was done to Several of them before their Deaths) they would have us to know their *names* were inroll'd in the *Book of Life*, their *Calling and Election* was sure. And some of the last words which the *Arch-Traytor* was heard to utter were such as These, *I am sure I was once in Christ, therefore ever in Christ*. I have kept it ever since for a Reply upon some well-meaning, but ill-instructed People, who are ready to Despair if they do not satisfy themselves of their being in the State of Certainty when they are dying; that some of These, *whose hands were so full of blood*, yet were as full of this false Security,

as the most glorious Martyrs were of the true One.

If it were needful to give any more Instances, I might shew by later Examples of the same Party, to what a *Reprobate Sense* men may be given up, that have once Sear'd their *Consciences* to stop their own bleeding at heart while they are shedding innocent Blood with their own hands, while they break into Houses, *massacre* Innocent men in their Beds, *mangle* them with such Cruelty as the like was scarce ever heard of since *Dolabella* perform'd his Barbarous Exploit in the dead of Night, upon *Trebonius*: But that was for his being one of *Cæsar's* Murderers: Whereas these poor Sufferers were Guilty of no Crime, but their being of his *Majesties Guards*. And yet these same *Monsters* do in their *Declarations* solemnly protest they hold no Cruel Principles, they would by no means be mistaken for men of *Blood*.

But the more Confident they are of their own Innocence, and the more they turn away their Impudent eyes from seeing their own *Guilt*; the more *absolutely necessary* it is for us to lay it before them, which leads to my *Second Part*.

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2. In this we do but follow the great Examples before us, we do as was done by the Apostles: And this ought to be done not barely for the sake of those that are guilty, but also for the securing and preserving our own Innocence; for *He that hates his Brother is a Murderer*, says the Apostle, and he that *Suffers Sin upon him*, or does not reprove him for it, is, in another place of Scripture, supposed to *hate him*. Nor could St. Paul have enter'd this Protestation, *I take you to Record this Day that I am pure from the blood of all men*; but that he was able to add, *for I have not shunn'd to declare unto you, all the Counsel of God*.

Besides, we are well aware that the voice of the *meanest Blood*, much more of the *Royalest*, if it still crys from the Earth, will pluck down more Judgments from Heaven: and that the most Innocent *private man*, the most unspotted from *Blood*, may yet be involv'd in those *public Calamities*. We turn the Case upon our Selves, the Case in the Second of *Samuel*, that *there was a Famine in the days of David three years, year after year, and David enquired of the Lord, and the Lord answered, It is for Saul, and for his*

his bloody House, because he slew the Gibeonites, for the Children of Israel had sworn unto them, and Saul sought to slay them.

I do very well remember how pressinglly this Case of the *Gibeonites* was urged in favour of those *Murderers of the King*, that had render'd themselves. But I must needs say it had been more pertinently urg'd, if instead of *Saul's putting to Death the Gibeonites* after they had made a Covenant with *Israel*, the *Gibeonites* had put King *Saul* to Death by vertue of a Covenant made among themselves, *without their King, and against Him*. Now suppose those *Gibeonites*, that were no better than *Hewers of Wood and Drawers of Water* to *Israel*, had Constituted some of their *Draymen* a *High-Court of Justice* to Murder King *Saul*, with a shew of Authority on their Side; Then had a *Famine* ensu'd, had a *War* follow'd upon *That*, had a *Pestilence* began where the *War* had ended, had the *Capital City*, in which such a Tragedy was acted, been reduc'd to *Ashes*, and after all *That* had the *Famine* begun again; *David* would scarce have needed to Consult the Oracle of God to Discover one great Cause of so many Judgments.

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Since then Almighty God, *when he makes Inquisition for Blood, he remembers them, and forgets not the Cry of the humble,* as David (the Party concern'd in the former Case) has set it down, *Psal. 9. 12.* We had best make strict Enquiry, and consider well, (as the Apostles did here before they would charge any with the Blood of Christ,) upon whom *we intend and ought to bring this fearful Guilt of Royal Christian Bloodshed. Upon none but Those,* that in a higher or lower Degree, in a greater or less proportion, have brought it upon themselves. And who are those? which must be my *third Consideration.*

3. Since Actions full of Horror and Astonishment, if they are long deliberated, and done with *Form* (as was the Deed of *this day*) are never done without that which the *Stoics* call a *Prolepsis*, that is a deep and firm persuasion of mind that such Actions are both lawful and necessary to be done; they that establish the *Principle* by which the minds of men are set and fixt on Such Actions, must be Responsible for the next immediate visible and unavoidable consequence of their own *Principle.*

When the *Principle* is once Rivetted in
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the heart, there is nothing so desperate or so damnable, but men will go through it without fear. *Women* among the Barbarians will ascend the Funeral Piles of their dead Husbands, and smile as they give their own Bodies to be burnt to Ashes. Yea, very *Children* have suffer'd Torments, not only patiently, but joyfully, for a false Religion strongly impress't upon them, instead of the true one. Whoever therefore confirm and harden others in *King-killing Principles* must bear a share in the *Guilt*, though *not they, but others shed the Blood of Kings*, because such *Principles* strike at *all Kings*, for they strike at the *Kingly Office* it self, and they do it once for all: As *the Son of Zerviah* offer'd to *Smite King Saul*, and so as he should not need to *Smite him a second time*.

Now upon this Supposition, as I shall shew anon, that some who came into the World since our present Gracious Sovereign began to Reign, have brought upon themselves the blood of his *Royal Father* by *defending the Regicide*; so others that liv'd some Ages before that *dismal Period of time*, did as it were antedate the *Guilt* by introducing odious *Pre-fidents*, or laying down wicked *Premisses* long

long ago, from whence these late Great Offenders follow'd their footsteps, or drew their abhorred Conclusions.

Out of the many Instances of this kind, which I could easily produce, I shall mention but a very few against *two Parties*. Those of the one Party do pass in the Church of *Rome* for *true Catholics*. Those of the other Party would fain pass among *Us* for the *true Protestants*. Both *Parties* are as opposite each to the other, as they are to *Us* and the *Truth*, yet both of them agreed in the main Design to Confound Monarchy.

Pope *Zachary* was (I think) the first, who pretended to exercise a power of *Absolving Subjects* from their *Oaths of Allegiance*, whereupon a *King of France*, *Childeric the Third*, was depos'd as unfit for Government, the ancient Royal Family was laid aside till it was at last extinguisht, the *Crown of France* was set on another Head, and settled on another Family.

Now I may truly say, That *Bishop of Rome* laid a Foundation for many a following *Rebellion*, even That *Rebellion* arising so long after from the *Holy League*. And *Gregory the Seventh*, the first who avow'd openly

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ly that pestilent *Heresy*, call'd by his Name, the *Hildebrandian Heresy* of the *Deposing*, and if need were, the *King-killing-power*, made way for the *Clements*, the *Ravillacs*, and the *Powder-Traytors*. And *T. Aquin.* himself, for all he is *Sainted*, and stands as the Pillar of their Schools; yet deliver'd this for good *School-Divinity*, That, as soon as any Prince is denounc'd *Excommunicate* for *Apostacy* from the Faith, his Subjects are ipso facto free from his Dominion over them, and from the Oath of Fidelity by which they were bound to him. I must needs say, whoever they are that bring such Principles as these for Christian Doctrine into the Church, they attempt to give the State, and the Kingly Office it self, a mortal wound; They do their best to set up the Court of Rome as a standing High-Court of Justice over all Kings.

And then for the other Party, *Knox* and *Buchanan*, with the rest of those old Leaders to *Rebellion*, as well as *Milton*, and several later Patrons of the Good Old Cause, they shall one day be star'd in the face by all that precious Blood which their Writings encourag'd others to shed so prodigally. And *Calvin* himself is inexcusable, who clearly enough discovers

discovers his *ill-meaning*, though he thinks fit to shew it but in half-lights, to disguise it with *Ifs* or *Ands*, with a *perhaps*, or *it may be*. If there be now, says he, any popular Officers ordain'd to moderate the *Licentiousness* of Kings (such as were the Ephori set up of old against the Kings of Sparta, the Tribunes of the People, against the Roman Consuls, and the Demarchi against the Athenian Senate, and with which power, says he, perhaps, as the world now goes, the Three Estates are seiz'd in each several Kingdom, when they are Solemnly Assembled;) so far am I, says he, from hindring them to put restraints upon the exorbitant Power of Kings, as their Office binds them; that I conceive them, says he, rather to be guilty of a perfidious *Disimulation*, if they connive at Kings when they play the Tyrants, or wantonly insult on the Common People, in that, says he, they treacherously betray the Subjects Liberties.

This was, as a certain Learned Author justly terms it, a *Stumbling-block* of *Disobedience* and *Rebellion*, cunningly laid by Calvin in the Subjects way. And so it prov'd; for this Doctrine was quickly improv'd into Application and Use; As the same Author tells us from another, that the Commissioners from

Scotland endeavor'd to justifie their proceedings before *Q. Elizabeth* against their unfortunate Sovereign *Q. Mary*, by those very words of *Calvin* which I have repeated, from whence they inferr'd, *That it was lawful for them to put evil Princes into Prison, and also to deprive them of their Kingdoms.*

Nor is it any great wonder, after this Determination from Him who was an Oracle with them of *Switzerland* and *Geneva*, That (in spight of all that honest *Deodati* had declared against our Rebellion) they afforded a friendly Reception, and gave the right hand of Fellowship to some of those whom they knew to have been at the Top of that bloody Cabal, which past the Sentence upon the King.

Indeed this Principle leads directly to the Trial of a King by his Subjects; it exposes the Majesty of Princes to be made a Cruel Pageant to their People, as one of our *Republican Assassins* is reported to have urg'd, that the King whom they promis'd to make a glorious King, might be array'd in his Robes, and brought to the Scaffold with the Crown on his Head, to shew, that together with the Monarch they would cut off the Monarchy

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it self. This Principle (one of *Calvin's Institutions*) in it's own natural and necessary tendency would set up a *High Court of the Three Estates in each Kingdom, as another standing High Court of Justice over each King.*

But to come nearer home to our own times, *Upon whom now do we intend, and upon whom ought we to bring the guilt of this Day?*

Intending to bring the *guilt* of any man's blood, but especially the *blood of a King*, upon any that are not guilty, and so to murder their good Name, which is as it were a man's other Life; such a Calumny would be a Crime little less than killing the Body of a Fellow-Subject. But on the other side to acquit the guilty, is of equal abomination as to condemn the Innocent.

This place in the *Proverbs* was notoriously misapply'd and abus'd by One, of ever curst Memory, whom they styld the *President* of their Court, when he brought this place to justify that *Diabolical Sentence* he was about to pass on an *Innocent Person*, and an *Imperial Prince*, a *Crown'd Head* accountable to none but God. But now the place is justly apply'd, when it is thus retorted upon *Him* and *Them*, who sate in that *Hellish Court of Mock*

Mock Justice, who all exprest their *assent* by *standing up*, as was before agreed and order'd. They *gloried* in the *Act* at their *Deaths*, as they made it the pride of their Lives. Their Ghosts would be offended, and think their names affronted, if they should not for ever stand in *red Letters*, as they have written their own Characters in *Royal Blood*.

For those that *fought against* him, those that *betray'd* and *deliver'd* him into the hands of his *Murderers*; Those that made *Treaties* with him ineffectual, by clogging them with such hard Conditions, as neither his *Honour* nor his *Conscience* might Comply withal; Those that bred *Parliamentary Delays* till the *Army* had gain'd their point, and were come up to the *City*; such must be put in mind, at least once a year, that they may apply to themselves the Case of the *Jews*, who did but *deliver up* Christ to the *Romans*, and yet *St Peter* tells them, *Ye have crucified him*. Nay, they may apply the Case of *Judas*, who, it appears by the Story, did not imagine the *Jews* would have gone so far against his Lord and Master, as to press the *Sentence of Death* against him; for when he saw that he was *Condemn'd*, *Judas repented himself*,

self, and brought again the *Thirty pieces of Silver*, a farther Step than ever I heard was made by any of these *Traytors*, to make a voluntary *Restitution*, as he did, of the price of blood. Very few of them would make such a *Confession* as he did, *I have sinned in that I have betrayed Innocent Blood.*

But as that furious *Crisis*, that woful Con-juncture is over; as most of those execrable *Wretches* have born their own Judgment; so I would to God the *Guilt* of that *Sacred Blood* might fall on no more Heads than such as those that stand as *Monuments* of their own *Barbarity*. But, good God! what shall we think when men unborn in that fatal year of *Forty eight*, shall act at so high a rate of almost incredible, yet most demonstrable *Villany*, as to derive that horrible *Regicide* upon themselves? As the *Apostle* supposes that some had *Crucify'd Christ over again*; So *Christ* himself supposes, that all the *Blood shed* from the time of righteous *Abel*, should be required of that *Generation*. And so it may be of *This*. And Some that had no Being in the Reign of the late good King, and others that were none of his *Subjects*, may involve themselves in the same guilt by *Owning, Ju-*
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stifying and Glorifying (as much as they can) some *others* that bore a part in it. Old Voet that abominable *Divinity Professor* at *Utrecht*, whom Honourable Witnesses have heard Catechizing his Scholars, and explaining the the Sixth Commandment, *Thou shalt do no Murder*, but putting this Answer into their Mouths, That putting *our King* to Death was *no Murder* at all; He, though a *Foreigner*, one that liv'd so far off, yet he brought this *Blood upon himself*. And 'tis to be fear'd he left also Sanguinary stains upon the Minds of some his too easy Disciples.

So Those that set up *Fanatic Schools*, and their *Country Academies* here at home, on purpose to breed up their Children so as to make them *Rebels*, if occasion shews; if ever they *have another Day for it* (as they use to speak) such Parents go far towards the making *Regicides* both of themselves and their Children. The wise *Ulysses* is brought upon the Stage by the *Tragedian* expressing an impatience to think that the *Trojans* should steal away young *Astyanax* the Son of *Hector*, as if, after an end was put to the long *Trojan War*, they liv'd still in hopes that he might one day Head them to retrieve their Cause: *Bel-*

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la Telemacho parant ; They are contriving, says he, to bring the Calamity of another War upon my Son *Telemachus*. So such as *Spirit away* our Youth into the Disaffected *Commonwealth-Party*, are studying to bring New Miseries upon our *Childrens Children*: They go the way to entail the *Paricide* Committed on the *Father of their Country*, to bring it upon the *Postnati*, the Children born after the *Crime* was acted: They communicate Sin and Mischief from *one Generation to another*, as a wise *Patriot* said concerning the *Accomplices of Cataline*, who had taken exquisite Care to Corrupt the Gentry of *Rome*, that *although Catiline were gone*, yet if such as were of his breeding continued among them, they would prove a *Catilinarian Seminary in the Commonwealth*. Nay such among us take an effectual Course, not only to propagate, but to perpetuate the Guilt of the Blood that was shed this day: for at this rate it will run on *in Infinitum*, and till the end of the World there will be no end of blood touching Blood, as the Prophet *Hoseah* speaks: and they bring it upon themselves, all they that are in the same Association, the same Bond of Iniquity with the mad Zealots,

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lots, though they are not so far gone into the *Gall of Bitterness*: Yea, they draw on their own heads the *blood* of those also whom the hand of *Authority* strikes with the *Sword of Justice*; of those, upon whom they would fain shift off from themselves the name of the *Fanatic* or *Frantic Party*.

And now if we have brought the *guilt* of *Blood* upon many who hitherto perhaps thought themselves perfectly guiltless; how can we help it? How can they avoid it? 'Tis their burden, and they must bear it. And yet, for those Guilty men who are still in the Land of the Living, we intend to lay it upon those, only to make them feel it as a *Burden* too heavy for them to bear, that they may give a mighty Spring from under so great a Load. For,

4. In the *fourth* and last place (of which very briefly). We mainly intend, as the Apostles intended, to bring even the most guilty to true Repentance.

One that was justly reputed a great Statesman, as well as a good Citizen of Rome, and the noblest Orator, made this Complaint: *Either our Foreign Enemies*, says he, *are overcome in fight, and then they Serve us; or, if they*

they are taken into our Friendship, they are oblig'd to us in generosity. But if any of our own Countrymen are once debauch'd into so high a degree of Frenzy, as to declare themselves Enemies to their Country; These, says he, when you have repress't them from destroying the Commonwealth, yet you can hardly restrain them by any Force, or reconcile them by any Favour.

By a long sad Experience we find this Observation is too true. Most of the *Shimei's* that have once lift up their Voice in Curses against the King, and lift up their Hand to sling Stones at his Sacred Head, though they be heartily forgiven, yet they will keep no bounds, but transgress again the most easy Conditions given them. They that have brought the *Royal Blood* upon themselves, can scarce be prevail'd withal to make any stop, till by some new *Treasonable Attempt*, they bring their own Blood also on their own Heads: and so did these in the Text, these whom the Apostles do thus Accuse for shedding the *Blood of Jesus*: (*whom ye slew and hang'd on a Tree*) although they were told in the very next words, that he was ready to impart that Grace, which

no earthly Prince can bestow, to give Repentance as well as forgiveness of Sins ; yet it follows, *When they heard this they were cut to the heart, and took Counsel to slay them.*

And yet but two Chapters before, a great number, whom St. Peter charges *Ye have Crucify'd him, when they heard this, were prickt to the heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, What shall we do?* He bids them Repent, and with many words he exhorts them, *Save your selves from this untoward Generation* Whereupon a Multitude of them came over that same day ; one short plain Sermon converted three thousand of Christ's Murderers : And I make no doubt, not a few of those that were carry'd away with the Dissimulation of the men of malice among us, have been converted by the Blessing of God, and the preaching every Thirtieth of January more than Three thousand Sermons.

There is still a healing Principle in the Blood of Christ. *The Lamb of God that was slain* ; that is, design'd to be slain, from the beginning of the World, takes away the Sin of the World, that is, he gives his Grace to all that are ready to receive it, for the taking away

away of Sin, all the whole heap of Sin, even *this Sin* which lies so hard upon many, of *Shedding the Blood of Kings*. For Christ did his part to expiate even for those that shed his own *Blood*, and that was the *Blood of God*. No *Traytor*, if he be penitent, ought to Despair, but his *Spirit* may be *Sav'd in the Day of the Lord Jesus*, since our Blessed Saviour has said it, *St. Luke 22. This is my Blood which is shed for you* (speaking to all that were present) *nevertheless the hand of him that betrayeth me, is with me on the Table*: Therefore *Judas himself*, the foulest Traytor, had a *Share* in the Blood of Christ, if he would have *put in his Claim* to it, He had offer'd him, if he would have accepted the Grace of Repentance.

And in that weighty Christian Duty, in order to which this Divine Grace is extended to *all Mankind*, we are all of us deeply concern'd: Since alas! we are none of those whom our Saviour calls *just men that need no Repentance*; for as many of us as have broken our *Baptismal* and *Sacramental Vows* are *Guilty of the Death and Passion* which Christ once suffer'd for us upon the Cross.

And

And for those of Us that were men, knowing *Good and Evil*, before this abominable Fact of *Murdering the King* (for it was done within the memory of Man, and of many in this numerous Audience) We are not able to say (~~unless~~ we deceive ourselves as *Pilate* did) that we are *Innocent of the Blood of this just Person*. The Crown is fallen from our Head, *Wo unto us for we have sinn'd*; Such was the *Lamentation* of the Prophet *Jeremiah* upon such a Calamity as ours was, and with great Reason, such was his Reflection on the Cause of that public dreadful Calamity, Their National Crying Sins. And the same Account is given by a great Divine, as well as a most wise Prince, King *Solomon*, That when the Providence of God permits such strange Revolutions, and suffers *Kingdoms* to degenerate into *Commonwealths*; 'tis for the *Transgression of a Land many are the Princes thereof*. Our repeating the Old extream Provocations (*since God is a Righteous Judge, Strong and Patient, and God is provok'd every Day*) may bring upon us new Judgments, such as we cannot foresee, and such as we should not be able to endure

endure the sight of. *Correct us, O Lord, but in thy Judgment, not in thy Fury, least thou bring us to nothing.* And God in his mercy, if it be his blessed Will, punish us any way, rather than that his Judgments should ever again be any thing such as the last were, that they should touch the Lord's Anointed; or that God should suffer men to ride over our Heads, as the Psalmist speaks; or that the Lord should cover the Daughter of Sion (the Church) with a Cloud in his Anger, and cast down from Heaven unto Earth the Beauty of Israel. Lamentable things to be reflected upon! But that nothing like them may ever return upon us, it lyes upon us all to pursue, with a vigorous Christian Resolution, the Apostles Precept and Injunction upon all those, that were any way concern'd in the matter of my Text; *Repent ye therefore, and be converted, that your Sins may be blotted out, when the times of refreshment shall come from the presence of the Lord.* Which presence we may be confident the Blessed Martyr of this day, was on this day so long ago as he became a Martyr, admitted to enjoy: There to live and
reign

reign for ever with the Lord, in whose presence is the fulness of joy, and at whose right hand there is pleasure for ever more. To which, &c.

FINIS.